which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be re-united again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

Now behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you, that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.

Now when Amulek had finished these words, the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.

CHAPTER IX.

Now Alma, seeing that the words of Amulek had silenced, Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving, to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the Scriptures beyond that which Amulek had done. Now the words that Alma spake unto Zeezrom, was heard by the people round about: for the multitude was great, and he spake on this wise: Now Zeezrom, seeing that thou hast been taken

in thy lying and craftiness, for thou hast not lied unto men only, but thou hast lied unto God. For behold, he knows all thy thoughts; and thou seest that thy thoughts are made known unto us by his spirit; and thou seest that we know that thy plan was a very subtle plan, as to the subtlety of the Devil, for to lie and to deceive this people, that thou mightest set them against us, to revile us and to cast us out. Now this was a plan of thine adversary, and he hath exercised his power in thee. Now I would that ye should remember that what I say unto thee, I say unto all. And behold, I say unto you all, that this was a snare of the adversary, which he hath laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction, according to the power of his captivity.

Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart: for power was given unto them that they might know of these things, according to the spirit of prophecy. And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. And he saith unto Alma, What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God, to be judged according to their works? And now Alma began to expound these things unto him, saying, It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command, that they shall not impart only according to the portion of his word, which he doth grant unto the children of men, according to the heed and diligence which they give unto him; and therefore he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full; and he that will harden his heart, to him is given the lesser portion of the word, until they know nothing concerning his mysteries; and then they are taken captive by the Devil, and led by his will down to destruction. Now this is what is meant by the chains of Hell; and Amulek hath spoken plainly concerning death, and